

# FREE CHRISTIAN COMMONWEALTH.

Volume I.

LOUISVILLE, KY., THURSDAY APRIL 20, 1865.

Number 4.

For the Free Christian Commonwealth.  
An Ecclesiastical Assembly, visited by a Provost Marshal. We are informed that the members of the St. Louis Presbytery, now in session in the Old School Presbyterian Church, corner of Walnut and Sixth streets, of which Rev. James H. Brooks is pastor, were waited upon yesterday by the District Provost Marshal, for the purpose of having their attention called to Order No. 62, series of 1861, issued by Gen. Rosecrans. The order requires every member of an ecclesiastical body, before taking part in debate, and in the business pertaining to such a body, to take the oath of allegiance. It appears that a majority of the members of the Presbytery had before taken the oath, but that the Provost Marshal had neglected to keep a list of the names of such members. Upon the present occasion the demands of the order were explained, and the oath was taken by all the members.

Least the above should find its way into the religious press uncontradicted, I send you the following:

The Presbytery of St. Louis adjourned on Wednesday, to meet the next morning, to take up the business of Pleasant Street Church. This morning the Provost Marshal came to Presbytery and sent the following order to the Moderator: "We the undersigned, members of the Presbytery of St. Louis, do swear, &c. [The Rosecrans military oath.] There was some confusion and a motion to adjourn. Members were tired of this annoyance. The Provost Marshal asked permission to address the body. He said he came in person in preference to sending a subordinate, from respect to Presbytery. The record of the roll of Presbytery convened some three months since, was lost or misplaced. The order under which he acted was stringent, and left him no discretion. He was limited to ascertain from the records of his office, whether any of the members had failed to take the oath, and there was nothing filed, so when he received the communication which the stated clerk had been directed to make with the roll of the present Presbytery, he came himself. The paper he presented met the exigencies of the case. If all the members subscribed it, he would see that it was properly filed, that there might be no repetition of this annoyance, or any further embarrassment to Presbytery.

Rev. A. Vanderlippe, of the First German Church, St. Louis, said, that he supposed that the acquiescence of Presbytery at its last meeting, and the late modification of the order, had settled this matter for all time, but he now said that there would be annoyance at every meeting. Ministers might subscribe this oath, but as the elders were almost always changed, this question must be continually coming up. He therefore moved that Presbytery adjourn sine die, after the appointment of a committee to confer with the authorities, and not to meet again until called together after a satisfactory arrangement.

The Provost Marshal left the meeting without administering the oath to any one, and the Moderator, Rev. Mr. Nichols, explained that Presbytery as a body, had nothing to do with this matter. It concerned members only as individuals. Each could do as he pleased. Each could assume his individual responsibility. He now saw, however, that the matter was more objectionable than he supposed at first. The paper read members of Presbytery. He hoped the regular course of business would be resumed. Rev. A. Vanderlippe withdrew his motion.

This is the substance of what transpired at Presbytery. There have been no arrests, and as far as is known, no one withdrew on account of any order to refrain from taking part in the subsequent proceedings.

If the disgraceful exclusion of qualified members from participation in the proceedings of the Synod of Missouri has satisfied any that there was, after all, something objectionable in order No. 62, the above ought also to show them that the late modification will not remove responsibility from ecclesiastical courts, and restore them to their primitive freedom.

The late Attorney General of the United States, who is also a Presbyterian elder, in a recent letter to the people of Missouri, says that "Martial law is not the governing rule over this State. It does not exist here, and whatever may have been done under that pretense, and contrary to the laws of the land, is a personal wrong and a punishable usurpation." If that assertion be true, and we advise every one to read his entire letter, what becomes of that proposition, announced so pompously in Synod, that obedience to law is obedience to God. And what becomes also of all those other inferences and conclusions, based upon its legal existence, which cringing cowards and crawling sycophants have not only given utterance to, but attempted to make the justifiable basis of their actions.

The end of the Rebellion draws so nigh, and military rule is so soon to give place to civil authority, that we might be justified in dismissing order No. 62 from further consideration. Indeed, we should not again have called attention to its operation upon Presbytery, had not those who were the origin-

ating cause of it embodied its principles in the new Constitution of this State. If that Constitution becomes our organic law, the State will then determine by a political test oath, who is "competent as a bishop, priest, deacon, minister, elder or other clergyman of any religious persuasion, sect or denomination to teach or preach, or solemnize marriage." The question will then come up on its real merits, and we shall see if the apologists for the temporary manning of the ministry, are the advocates for the permanent abridgement of the privileges, liberties and authority of the Church. ELDER.

For the Free Christian Commonwealth.  
The latest Somersault of a Reverend Actor.—Gone to his own Place.

Among other notable proceedings of the late Kentucky Annual Conference at Newport, we observe the following item, which recalls to us, as it will to others, some curious reminiscences of a theatrical-ministerial celebrity, whose moral would seem to be that the stage is not the best course of preparation for usefulness in the ministry.

Applications for membership were taken up. A criticism of the regular standing of Dr. C. R. Parsons up to December 29th, 1864, together with his withdrawal of same date, from the M. E. Church South, attended by Rev. Thomas B. Combs, presiding elder of the Louisville district, and other endorsements of him, were read. In answer to queries of the chair, Dr. Parsons spoke with great distinctness respecting the polity and present status of the M. E. Church, that he loved and fully subscribed to. It was resolved, unanimously, after a full canvass of the Doctor's character and standing, to read him in, as coming from the Quarterly Conference of Centenary Station, New Albany, Ind., into this Annual Conference. A few words were said by Dr. Parsons, in response to this cordial welcome home to the mother church, under considerable emotion.

As to how it became necessary for a distinguished Doctor of Divinity to go down and around, through the New Albany Centenary Station Quarterly Conference, on his way from the "Church South," to the "Church North," we are not skilled enough in ecclesiastical etiquette to explain. We pass directly on therefore, to our reminiscence.

Many years ago the Methodist Church in a sort of raffle with the theatre, like the boy of the common proverb, "won the elephant," and not unlike the boy, after the first transport of joy at her good luck was over, found herself a good deal puzzled to know what to do with her ponderous prize. For skillful as Methodism has ever shown herself in the use of the philosopher's stone, transmuting every variety of mental, moral and spiritual substance that falls into her hands into beaten gold of the sanctuary, the present proved to be a rather refractory substance. The chief distinction of the new convert on the stage had been won in doing the roaring part of "roaring Ralph Stackpole." Now, very true, the "roaring" accomplishment, even without posture and gesticulation to match, was not without its value in the good old times of pioneer Methodism. But it needed to be associated with deep and earnest spirituality of heart; zeal for holding up Christ, rather than self, for the sinner's admiration; and that intuitive, common-sense perception of the spiritual meaning of God's word, which enables even an ignorant man oft-times to break the bread of life skillfully, giving saint and sinner his portion in due season. Obviously, the training of the stage, and the appetite there acquired for the applause of the urban critics of the pit, ill fitted the new acquisition for that humble sort of work; while his ignorance of literature, sacred or profane, and want of the mental capacity needful to remedy such defect, rendered impossible for him to sustain himself anywhere after the curiosity to see the odd prize the Church had won, and the novelty of the roaring had subsided a little.

Hence, therefore, a perpetual jar must exist, between his own estimate of the consideration due his greatness, backed by the judgment of the populace, which conceives of gospel preaching, as chiefly the roaring of the stage sanctified a little, and the estimate of his ministerial brethren backed by the judgment of sober-minded intelligent Christians. The latter estimate seemed to regard the elephantine physique and marvellous roaring power as about all that nature had done for him, and the chief thing that grace had done, was the working in him the change of taste evinced by his desire to transfer from the stage to the pulpit his roaring, with all the accompaniments of posture, gesture and tragic emotion, as a means of arresting and converting sinners. But the former estimate on the contrary, regarded the elephantine physique and roaring power as but an inadequate type of the intellectual man, about as Tom Thumb might be conceived of as typifying Daniel Lambert in the sense of being of the same genus homo.

This jarring incongruity between the machine and the work to be done, and the no less jarring estimate of the powers of the machine, produced the inevitable result of disappointment, restlessness and dissatisfaction. It seemed impossible to suit the machine to the work; for however well it started off, creating the highest anticipations of success, it soon lost its efficiency. Hence, new and exceptional arrangements had continually to be made; experimental trials, with little satisfactory results; concessions of the Lion's share of the honors and distinctions to meet the exactions of the large estimate of himself by the reverend actor and the pit, straining of the rules—and all with a good deal of straining of the consciences also, by his brethren of the Conference, in their patient and praiseworthy efforts to make all things work smoothly. All this, however, could only postpone the trouble rather than cure it. In spite of all their efforts the theatrical star resolved on seeking a new engagement at a more fashionable, up-town house, carrying with him the select portion of the patronage, and satisfy his desires for reputation with less in quantity but higher in quality. No longer roaring as the Lion for the groundlings of Methodist down-townism, he will "roar you gently as a sucking dove," in Episcopal gown and bands as a successor of Jeremy Taylor, Leighton, Hobart and White. But alas! just conceive of Stackpole on the stage, with neither pit nor galleries, roaring at the undemonstrative tenants of the boxes! After a brief trial, in the yearning hunger of his spirit for its quantum of food, however coarse, and with apparently the most profound penitence—in the graphic language of the conference reporter—he went "home to the mother Church under considerable emotion."

But the troubles of conscious greatness in such a world as this, are ineradicable by any mere change of place. "So when a raging fever burns, We shift from side to side by turns, And 'tis a poor relief we gain To change the place and keep the pain."

Shortly after this return to the old boards, the war broke out. In the effort to fire the national heart, and the honest desire of the people of Kentucky to secure "the constitution as it is, and the union as it was," roaring was for a little while at a premium, even among the more intelligent circles, and stars, spangles, stripes, spread-eagles soared rhetorically, and even with the toleration of many sensible men in the exuberance of their patriotism from the pulpit itself. So long as this state of things lasted, the returned Methodist prodigal enjoyed a temporary millennial glory and bliss. But when it turned out that the firing of the national heart was done with coals taken from the moloch altars of Abolitionism—that the movement, under guise of maintenance of the union, was a crusade against slavery, in order to the success of which re-union must be first rendered impossible, save by extermination of the Southern Church and State, and under the domination of Christ rejecting and Bible rejecting Yankeeism, then stars and spangles and stripes and spread-eagles and roaring, suddenly fell to a discount in the Methodist, as in other Churches. Thus the reverend actor, just as he had well learned the new part, or rather the old part, with variations, found "Othello's occupation gone."

Nothing could be more natural, therefore, than the resolve to seek a fourth new engagement, even though it be at the "Bowery." Nothing more natural than that it should be consummated, as this Conference record shows, to the mutual satisfaction of managers and actor. Nor do we see why the latter may not have a longer and more notorious career now before him than ever. "He has found his affinity," as the free lovers would say—a pit, gallery and boxes that roaring and "waving" will suit. The public stomach that could, without loathing, receive the coarse ribald blasphemies of Brownlow, and admire his worse than Falstaffian bravery of hypocrisy and cowardice, is not likely to perceive any want of spiritual nect in the roarings of Dr. Parsons. Any want of moral principle beyond the first principle of taking care of number one; any want of the first elements of scientific learning, or any want of the logical principle to make any use of the knowledge if he had it. In our judgment he has just made the shrewdest move of all his ministry, and we are tempted to think we may have all along underrated his sharpness. At the same time, we congratulate our excellent sober-minded brethren of the old Conference, and venture to hint to them to be more cautious hereafter how they let Methodist raffle with the theatre for another "elephant."

O ye lingering, doubting, fearful souls, in Christ Jesus there is plenteous redemption, even for you! Behold, now is the accepted time. God is still waiting to be gracious.

The alarming change in the Religious Spirit and Temper of the Church.

What an impression would be produced upon the mind of a truly pious man returning to this country, after an absence of five or six years, and in the mean time having heard nothing of the change which has taken place in the feelings and actions of Christian people, were he to enter a place of worship and hear the new gospel of war, bloodshed and abolition preached with such vehemence by those ministers who formerly preached Christ and Him crucified? The change to such a man would appear so striking that he would at once conclude, that the minister who could thus preach, and the people who would listen to such preaching, must have received some new revelation from God, of which he was entirely ignorant, or they must have apostatized from the truth as it is in Jesus.

Or, suppose that one of our devoted Foreign Missionaries, who had been laboring amidst the heathenism of India, China, or Africa, during the same period, and had never seen a copy of any of the so-called religious papers, exhibiting the change which had come over the religious views of the people in this country—but remained in blissful ignorance of all the events of this eventful period—should have, immediately upon his return, entered our General Assembly and heard the editor of the "Standard" offering a resolution before that body, proposing a certain kind of religious service rather than another, to be observed, upon the ground that the one would not be so likely as the other, to affect the American stocks unfavorably in the British market—the steamer just being about to sail to that country—what consternation would have filled his mind, and what fearful apprehensions would he naturally have had, that the thunderbolts of Jehovah's wrath would burst upon that Assembly, and he himself share in the just judgments of God upon such impiety and profanity? And how would he have been further shocked had he remained to witness, by this same Assembly, the ecclesiastical execution of one faithful and beloved, because he would not prostitute his high office as a minister of the gospel, to satisfy the fanaticism of a political party in his Church, and a worse than political party in his Presbytery.

With what feelings of sorrow and shame would he have witnessed many other acts of that Assembly, as its members, when attempting to do that which was right and proper in a court of Jesus Christ, had invariably to state, first of all, that they were loyal to Caesar, that their loyalty to Christ might be excused, and avoid the exposure of the radical religious press to the wrath of their fanatical flock, who were aching out their loyalty by robbing Caesar, unmindful of the scriptural injunction concerning earthly treasures. And how can we find language to express the horror which such a stranger to the new gospel would have felt as he listened to the proposition, passed "almost unanimously," of that Assembly, as it charged the members of the Presbyterian Church, to labor earnestly for the destruction of slavery in this country, the time having come, in the Providence of God, when every vestige of it should be effaced; the indications of Providence being "The President's declared policy not to consent to the reorganization of civil government within the seceded States upon any other basis than that of emancipation."

To us who have observed this change in its regular progressive course, it is difficult to realize how fearfully we as a Church, have departed from the pure gospel which has so long been preached from our pulpits, and which has been the glory of our country, and filled with hope, the minds of Christians in other lands. Still this change is felt and acknowledged by all right thinking men, even though they have witnessed it in all its progressive stages. And so keenly are they alive to its tremendous consequences, that many are obeying the Apostolic injunction "from such withdraw thyself." And if we do not greatly mistake the signs of the times, a more extensive exodus will yet take place.

While we do not lay all the blame of this corruption, which is rapidly destroying the visible Church of God, upon the ministry, yet they are much more to blame than the people, in that they have yielded to the fanaticism of the times, and preached according to their wishes, rather than the Divine commission; and now they find it difficult to retrace their steps and preach the gospel as in days past. The people have come to consider the minister, not as the servant of Christ, but as their servant; and as their servant he must obey their behests. An incident was related to us the other day, by a friend, whose testimony none of our readers would gainsay, of a young minister who visited the army under the

direction of the Christian Commission; and while attending to the wants of the sick in one of the hospitals, he came upon a young Confederate soldier whose days on earth, to all human appearance, were soon to terminate. This young minister found him to be an intelligent youth, and greatly concerned about his soul's eternal welfare. He at once directed him to the great physician, Christ, as able to save to the very uttermost all who would come unto God through Him. The prayers and instructions of this young minister, as he unfolded the plan of salvation to the dying soldier, were blessed of God to his conversion, and he died in great triumph, through faith in Jesus Christ. The minister upon his return home, related this fact to his people, supposing that they too would rejoice with him over the lost sinner saved. But no, the story met with no approving response from them. And though they have not yet told him to seek a new field of labor, some of them have already whispered that probably their preacher is not as "loyal" as he ought to be, or he could not have spoken so affectionately of that "rebel" who deserved to die. And as for his triumphant death, they could not receive that statement with any joy, it being impossible for them to conceive of God's loving any one whom they hated.

For the Free Christian Commonwealth.  
Church Politics.

Christ is the light of the world, and they that follow him shall not walk in darkness. There is nothing of which this is truer than in regard to ecclesiastical bodies. It has indeed a speciality of truth and application to them. And just as they have followed Christ, and just as they shall continue to follow him, so have they had, and so shall they continue to have the light of life shining upon them. But as they judge, and as they walk, *kat' ekeleke*, but *kat' ekeleke* *kat' ekeleke*, so have they always been, and so will they continue to be, blind leaders of the blind. They thus pervert their nature and become a vast and complicated injury to the world, instead of a great and various blessing. They thus lose for the Church the respect of the world, and render her no longer worthy of honor or trust.

And this has been the precise course pursued these last four years by the different denominations of the land. Instead of calmly and quietly attending, like Christ and his Apostles, to the affairs of the Church, and to that alone, attending to no wars, and voting no resolutions of blood and vengeance, they have been most unscripturally and politically engaged, less than to what they regarded as their political and martial duties with a spirit so intolerant, and with an indecency so furious as to call down the condemnation of all men who have sufficient sense of decency, moderation, and fitness of things left. We do not charge any special indecency of manner upon our General Assembly. The bad things which it has done has from habit, not from spirit, been done with as much grace and gravity as such things would admit of. The Pope and his Cardinals, in council, settling the affairs of States, deciding the allegiance of civil powers, and working the machinery of the Inquisition, have no doubt done such things with a decency, gravity, and dignity worthy of all commendation, were they not in such terrible contrast with the things done and devised.

But like all such conclave, no gravity, dignity, nor grace of manner can do for our Assembly from the charge of high-handed, dangerous, unscriptural and unconstitutional intermeddling with the affairs of State. When, in 1861, it decided definitely and authoritatively the political allegiance of two great belligerent powers, it did an act, and assumed an authority, as purely political as ever distinguished the conduct of any purely legislative body, and every sagacious statesman will see the officious intermeddling danger that lurks in every such act and precedent as this. Not only all Churchmen, but all true patriots and statesmen should on all proper occasions, give outlet and force to their utter condemnation of all such teaching toward Church and State. It was as thorough an abandonment of, and trampling upon the nature and duties of the Church, while at the same time it was as rash and bold a march into the domains of pure politics, as was ever made by Pope or Cardinals.

But once having tasted the sweets of politics, and of the exercise of power, the Assembly has kept on its political career from that day till this. In 1862, it not only re-determined the allegiance of the parties belligerent, but volunteered to admonish and to inform the General Government as to its duty in conducting the war then still raging. It

is the clear and solemn duty of the National Government, to preserve, at whatever cost, the National Union and Constitution, to maintain the laws in their supremacy, to crush force with force—and it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the Federal Government, and every State Government, and all persons in authority, whether civil or military. Here is a church court, professing not to be of this world, and yet marking at such profession, and at the very words of him who is the Prince of Peace, but whom they here make the God of war. "My kingdom is not of this world, *ekou my servants fight*." But the Assembly, as if designing, in the most conspicuous manner possible to throw contempt upon the peaceful and distinctive nature of christianity, and as if designing to ignore the duties of the Church and to pervert it to purposes directly opposite to its own aims and objects. It seems impossible to have done these things more effectually or in any way more likely to elicit the attention of mankind to the very ostentation of apostasy.

We need not stop here to call the attention of civil government to all such crossings of lines, to all such impertinent intrusion into a domain into which the Church has never entered officially, without carrying with her confusion, corruption and danger, first to herself, and then to the State. Men of corrupt minds and fierce ambition will use Church or State, or both, to accomplish their own ends. The world has had history enough made and wrought out by the red hand of ecclesiastics. And the States of Christendom should see to it, that we have no repetition of such scenes. Every man, who will seriously consider, must see that there is a most guilty and shocking contrast between the peaceful and loving work of the ministry, and the resolutions of blood and vengeance passed by ecclesiastical bodies. The one is of Christ, and like Christ, and is not of this world, but is the expression of peace and good will to mankind, while the other is not only purely of the world, but is one of its worst forms of wickedness possible. We say then *obsta principis*. Let the State be jealous to watch, and quick to notice all ecclesiastical movements toward the Commonwealth, in whatever shape they come. They may come in the guise of strength to-day, but in the next turn of things, they may be all the other way. The very fact that these bodies have time and disposition to turn aside from their own exclusive work, to attend to the affairs of Caesar, is itself a clear demonstration that falsehood and corruption have already begun their work upon them, and that according to the usual custom of such things, their progress will be more arrogant, more presumptuous, and more dangerous than the beginning. Once started, no one can tell whereunto such things may grow.

AMICUS.

The great cause of dissension in the Church.—The people driven from the Sanctuary by Political Preaching.  
Our hearts are often filled with sadness, as from day to day we receive letters from Christian men, who tell us that they have ceased attending Church. And this sadness is enhanced tenfold when these writers tell us that they have been members of the Church for ten, twenty and thirty years. Some of them we have long known as true Christian men, who loved the Church, and would have said, a few years ago, if such an idea as their forsaking the Church had been hinted at, "is thy servant a dog, that he should do this thing?" Now there must be some cause for all this; and a fearful responsibility must rest somewhere for such a condition of things. Where does the blame lie? and how can it be remedied, are questions well worthy the consideration of all Christian people? That there is blame somewhere, no one will deny; and it must either be in the individuals thus absenting themselves from the sanctuary of God; or in the conduct of the ministers and office-bearers in the Church.

We are not disposed to lay all the blame upon the ministers and elders, knowing as we do the weaknesses and follies of the people, yet we fear that in too many cases the dissatisfaction expressed by those who thus write to us is largely attributable to the ministry in departing from the Divine Commission, which is, preach my gospel; not politics; not philosophy; not human wisdom; not abolition, but "Christ and Him crucified." The preaching of the gospel will, and often does, offend the ungodly, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." But the preach-

ing of the gospel never offends the true child of God; and we judge, therefore, that it is because the gospel is not preached that these men, with weeping and sorrow of heart, withdraw from the sanctuary of God.

These letters come to us mainly from States North of the Ohio. In one instance a gentleman writes us that ten members were suspended from the communion of the church, because they would not attend upon the preaching of a man, who disclaims from Sabbath to Sabbath upon the negro and his freedom, and that too after a majority of the members had petitioned Presbytery to remove him and give them a stated supply, a minister who would preach the gospel. Presbytery refused to accede to their petition, and the members, in their report, that he did not come to his loyal people and tell them that he had voted for the removal of a loyal minister. Another, from an adjoining State writes us, that he with several others, some of them office-bearers, have ceased attending the Presbyterian Church, and are now worshipping in the Episcopal Church. And from a synopsis of a late sermon which he sends us— which he says is the substance of that discourse—we do not wonder at their withdrawing from such preaching; nay, it becomes their imperative duty, not only to withdraw, but to denounce all such blasphemous profanation of sacred things. We cannot understand the principle which actuates a minister as God's ambassador, standing before the people to declare to them His will, when he deliberately, and in the most profane manner, denounces his hearers as worthy only of *torment and eternal damnation*, because they do not as citizens, vote for his candidate for the Presidency, or agree with him in the administration of Caesar's affairs. It requires no prophetic vision to see that such conduct upon the part of ministers of the gospel, must destroy the faith of God's people, and call down upon the perpetrators of such profanity the curse of God.

For the Free Christian Commonwealth.  
The Effect of the Age of Action on Literature.  
Upon nothing has the literary world, in our age, operated so injuriously than upon our literature. Most of our books and periodical literature seem to be the offspring of steam and machinery rather than of brains. We pass no indiscriminate condemnation upon all magazines and papers called literary, but in spite of all their swelling pretensions, the great majority of them are but the merest trash, and it is just such trash as is hashed up and dealt out by the great actors of this active age. Money has to be made, and people have to be gulled, and this can be done by none so well as by the shallow shams of shallow books and shallow authors. These inanities are sold by dint of agencies, laudations and all manner of impostions. But every man of sense and reflection should shut his door against them. If they do not corrupt, they bedevil the minds of their readers. They supply no food to the intellect, and they neither enlarge nor invigorate any limb or muscle belonging to it.

Books, magazines, and weeklies, are all dropped off in the style of fiction. Even history and biography have to conform to the style and palaver of romance. Every thing of this order takes the shape and character of fiction. Who therefore can wonder that truth has fallen in the streets, and that our boys and girls grow up to be the rankest specimens of fiction, and that our politicians are as shallow and unreliable as the books they read. We wonder that they should promise one thing and do another. A fiction-loving nation can never be relied upon. Fiction thrusts out truth and poisons it in its fountains. Truth feeds the soul, and fiction starves it. An intense and conscientious love of truth is essential to a nation as it is to all true individual men.

But it is not our intention to stop to moralize just here upon this subject. But we wish to call the attention of our young people to the evil influence of fiction upon them. There is no more deceitful fiction book or magazine waste empy and trash attempt to play the truth. They waste the time, vitiate the taste, and leave no great impression of knowledge and instruction behind. sort of reading is death to the soul of a student at college, or anywhere else. Real intellectual robustness is incompatible with devotion. He spends a paltry life who gives his days and his nights to it.

And yet we would not prohibit all books of fiction, but let them be used as pepper and salt are used as the seasoning of the main and substantial matters of the table.

AMICUS.











# Free Christian Commonwealth.

## REVIEWS.

THE GOSPEL ACCORDING TO MATTHEW, together with a General Theology and Homiletical Introduction. New Testament. By John D. D. Professor of Theology in the University of Bonn. Translated from the German Edition, with additions, original and selected. By Philip Schaff, D.D. New York: Charles Scribner & Co.

This is the first instalment in English of a Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical, a work of vast proportions, by the learned German Professor and his coadjutors, to be translated and still further enlarged by Dr. Schaff and his staff of translators and commentators in the United States; to be in fact a grand encyclopedia of modern commentary, constructed on the plan of combined labor somewhat after the fashion of Kitt's and Dr. Wm. Smith's Bible Dictionaries.

Three editions of this large volume have already been sold in this country; it would indicate a strong desire on the part of the people for that knowledge which is derived from the exposition of the Holy Scriptures. In noticing this book we desire to point out in a brief paragraph or two, what the younger clergy and students may expect to get in return for their money in purchasing this volume; for few of this class have money to spare for books that they do not need, however great the popularity of them.

In the first place they will find three distinct and separate commentaries—one, critical, after the fashion of Bloomfield; second, doctrinal and ethical, after the fashion of Scott, Whitty or Clark; and thirdly, homiletical, that is suggestive of themes for sermons and discourses after the fashion of the pious and laborious Simeon. All three of these, are treated in the peculiarly exhaustive style of the German Professors. So far as we have examined it, the critical comment is every way admirable and complete. The doctrinal is, perhaps, as excellent as could be devised from the peculiar standpoint of an Evangelical German Doctor, having none of the denominational partialities common among English speaking Christians. Its chief defect, in the opinion of British and American students will probably be found to be the somewhat vague and nebulous statements of many doctrinal truths, a defect inseparable from the semi-ecumenical churchism or rather no churchism of German Christians. Dr. Schaff and his co-laborers indeed regard this as the peculiar excellence of the work, that it is *undenominational*. Whether that is really a recommendation may well be doubted, especially when the question relates to a commentary explicitly claiming to be doctrinal. Still Dr. Lange is eminently suggestive and interesting in this department of his work, and well worthy the student's earnest attention, whether he can accept many of his doctrinal teachings or not.

The homiletical department of the Commentary is thoroughly German in its suggestions, and founded upon the German Evangelical conception of preaching, as illustrated in Dr. Krummacker's very popular books. Its suggestions and inferences from the text generally indicate a man of genius as well as profound learning. Sometimes they are fanciful in the extreme, and not very consistent with Dr. Lange's very orthodox and noble statement of the true nature of preaching in the introduction. But these fancies will lead no young minister astray, save here and there one of the fanciful sort who in the phrase of the common people are "hard to spoil." While on the other hand the wonderful fruitfulness of Dr. Lange's mind, over and above all his fancies, render his thoughts eminently suggestive. Then also the suggestions and selections from eminent ancient and modern commentators and preachers, by a man of Dr. Schaff's genius and culture makes this one of the richest repositories of scripture thought to be found in the language.

True it is appalling to think of the ponderous bulk and vast cost of a commentary on the whole Bible at the rate of 565 pages of royal octavo double column, at \$5, on the single gospel of St. Matthew. But in this case the advantage to the student is that the volume is, in itself, a complete book, and he may supply himself, according to his means, with such portions of the commentary as he feels the need of most.

Dr. Lange's volume on Matthew will doubtless prove one of the most important of the whole series of volumes, because of his original conception of the relative position of this gospel in the evangelical history. Hitherto, the generally accepted position of St. Matthew's gospel has been in accordance with the symbolizing of Irenaeus and Jerome as expressed in the Latin hymn, which appropriated Ezekiel's vision of the fourfold living creature to the four Evangelists; to Matthew the symbol of the man, to Mark the lion, to Luke the ox or sacrificial bullock; to John the eagle, with the Old Latin hymn after describing Ezekiel's fourfold living creature:

"Formae formant figuram  
Formae Evangelistarum  
Quorum inter doctrinarum  
Scilicet in ecclesia.  
Hic sunt Marcus et Matthaeus  
Lucas et quoniam Zebedaeus  
Pater iunior tibi, Deus,  
Dum laetare regis.  
Formam viri dant Mattheo  
Qui scriptis sic deo  
Sic ut deus dicit ab eo  
Quem plenevangelium laudino.  
Lucas boi est in figura  
Ut promissum in scriptis  
Hominum laetare iura  
Legis vult velamine." &c.

But Dr. Lange reversing this theory of Irenaeus and the Fathers conceives of Matthew as symbolized by the ox; being pre-eminently the history of the fulfillment of the Old Testament, by the sacrificial sufferings and death of Christ, Luke is symbolized by the figure of a man; being the history of the perfect humanity of Jesus.

It will be perceived at once that, in

the work of an author—this conception. Matthew will all.

sets out with a commentary on the most important of the early canonized the book, will be found at A. DAVIDSON'S.

Evenings with the Bible and Science.

By J. B. Swart, 12mo pp 151. Boston: Crosby & Ainsworth. Louisville: A. Davidson. Price \$1.00.

This little volume contains five brief essays upon the points at issue in the great debate between the Church and scientific skepticism, and supplies an important desideratum in the literature of the common reader, and yet will be found interesting and instructive to those who have given previous attention to these questions. It begins with a comparative view of Biblical and Geological testimony, concerning the antiquity of man, and points out the singular harmony between them; showing that their apparent contradictions are the result of false readings of one or the other. In the second lecture, these testimonies are considered with reference to the order and chronology of creation, and the fact developed, that while for a time they appeared contradictory, they have at last been perfectly reconciled and all evils silenced. The subject of the third lecture, the Noachian Deluge, by rationalists resolved into a mere myth and poetical legend of early Hebrew history and declared inconsistent with the facts of Geology, is here shown not only to be inconsistent with these facts, but rendered more probable by them, and that they, if taken in connection with corroborating testimony converging from many other quarters and from remote ages, conclusively establish its historic verity. The fourth lecture treats of the wonderful coincidences between the symbolic inscriptions and paintings upon the temples, tombs and monuments of Egypt, and how, strangely enough, these witnesses of the truth of Divine inspiration, dumb for ages, providentially have been made to utter a convincing testimony in this 19th century to the confusion of skeptical critics. In the fifth and closing lecture, the author touches upon the objections urged against the plenary inspiration of the Pentateuch by Colenso, and exposes with much ability their absurd and puerile character. It is to be regretted that the author declines to notice the impeachment of the chief of the Pentateuch by Colenso, who, upon the ground of the assumed injustice and wickedness of the Mosaic Law Code, denies the plenary inspiration of the Pentateuch, which, if granted, overthrows the authority of the whole Word.

Blackwood's Magazine, for March, has been laid upon our table, containing the following articles, viz: 1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

The North British Review, for February has come to hand. It contains the following articles, viz: 1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

Address Leonard Scott & Co., 38 Walker Street, New York.

Blackwood's Magazine, for March, has been laid upon our table, containing the following articles, viz: 1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

Address Leonard Scott & Co., 38 Walker Street, New York. Terms \$4 a year.

The American Presbyterian and Theological Review, for April, has been laid upon our table. Its contents are as follows, viz: Westminster Assembly, by Philip Schaff, D.D. The Messiah's Second Advent, by Rev. F. Hatfield, D.D. Missionary Work, at the Hawaiian Islands, by Rev. J. C. Smith, D.D. The Hymns of the Church, by Rev. J. C. Smith, D.D.

Shelling on the characteristics of the different Christian Churches. Duns Scotus, as a Theologian and Philosopher, Exegeses of Romans ii: 8 and Phil ii: 10. Criticism of Books and other Theological and Literary Intelligence.

We may notice some of the articles at length in our next issue.

GODEY'S LADY'S BOOK, for May, has come to hand. It is the best magazine of its kind published in the country, and those who desire to be well posted in the literature of Godfrey, Philadelphia, Pa.

THE LADY'S FRIEND—A Monthly Magazine of Literature and Fashion. Edited by Mrs. Henry Peterson. Published by Deacon & Peterson, Philadelphia. Terms \$2.50 a year.

For the Free Christian Commonwealth. State and Church.

The Constitutional Convention has embodied in the new Constitution of Missouri a section requiring clergymen and teachers of religion to take an oath before they exercise the functions of their office. We cannot tell at this time, in what light this will be regarded by the majority of the church, but to us it seems as if it were an infringement of religious liberty. If all the inhabitants of this State were put upon an equal footing—if the merchant, manufacturer, lawyer, physician, mechanic and laborer were required to qualify themselves before pursuing their calling, some apology might arise therefrom for including the divine; but to select from among all classes the minister of God and compel him to submit to requirements before allowing him to proclaim the gospel of peace, seems to be not only atrocious, but to indicate a design to curtail religious freedom.

The debates as published explain this subject as fully as could be expected.

Mr. Strong moved to take up the article on the Right of Suffrage, which was agreed to.

Mr. Folmsbee moved to amend section nine so as to require clergymen and religious teachers, before they can exercise the functions of their offices, first to take the oath required to be taken by voters.

less the experience of all housekeepers in these days, that "nice dishes" require an outlay of many "greenbacks," even though they are so much nearer the value of gold than they were a few months ago.

The author evidently considers that she has laid the whole cooking portion of the human family under obligations in thus giving to the public so many valuable receipts for so small a sum.

The Eclectic Magazine of Foreign Literature, for April, has been received. This number contains nineteen selected articles from the various Foreign Reviews, besides several pages of poetry, book notices, and other interesting reading matter. It is embellished by a likeness of Prof. Goldwin Smith, who has figured much of late in the newspapers of the country, as the staunch advocate of the anti-slavery dogmas of the present day. The "life-likeness" of Professor Goldwin Smith does not convey to our mind the brilliant intellect, which his admirers claim for him. But we cannot always judge of a man by his picture.

Address W. H. Bidwell, No 5 Beekman Street, New York. Terms \$5 a year. Or A. Davidson, who is authorized to receive subscriptions for this Magazine.

The North British Review, for February has come to hand. It contains the following articles, viz: 1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

Address Leonard Scott & Co., 38 Walker Street, New York.

Blackwood's Magazine, for March, has been laid upon our table, containing the following articles, viz: 1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

Address Leonard Scott & Co., 38 Walker Street, New York. Terms \$4 a year.

The American Presbyterian and Theological Review, for April, has been laid upon our table. Its contents are as follows, viz: Westminster Assembly, by Philip Schaff, D.D. The Messiah's Second Advent, by Rev. F. Hatfield, D.D. Missionary Work, at the Hawaiian Islands, by Rev. J. C. Smith, D.D. The Hymns of the Church, by Rev. J. C. Smith, D.D.

Shelling on the characteristics of the different Christian Churches. Duns Scotus, as a Theologian and Philosopher, Exegeses of Romans ii: 8 and Phil ii: 10. Criticism of Books and other Theological and Literary Intelligence.

We may notice some of the articles at length in our next issue.

GODEY'S LADY'S BOOK, for May, has come to hand. It is the best magazine of its kind published in the country, and those who desire to be well posted in the literature of Godfrey, Philadelphia, Pa.

THE LADY'S FRIEND—A Monthly Magazine of Literature and Fashion. Edited by Mrs. Henry Peterson. Published by Deacon & Peterson, Philadelphia. Terms \$2.50 a year.

For the Free Christian Commonwealth. State and Church.

The Constitutional Convention has embodied in the new Constitution of Missouri a section requiring clergymen and teachers of religion to take an oath before they exercise the functions of their office. We cannot tell at this time, in what light this will be regarded by the majority of the church, but to us it seems as if it were an infringement of religious liberty. If all the inhabitants of this State were put upon an equal footing—if the merchant, manufacturer, lawyer, physician, mechanic and laborer were required to qualify themselves before pursuing their calling, some apology might arise therefrom for including the divine; but to select from among all classes the minister of God and compel him to submit to requirements before allowing him to proclaim the gospel of peace, seems to be not only atrocious, but to indicate a design to curtail religious freedom.

The debates as published explain this subject as fully as could be expected.

Mr. Strong moved to take up the article on the Right of Suffrage, which was agreed to.

Mr. Folmsbee moved to amend section nine so as to require clergymen and religious teachers, before they can exercise the functions of their offices, first to take the oath required to be taken by voters.

Mr. Folmsbee said he did not see why this class of persons should be exempt from taking the oath. He maintained that the Convention, as the representatives of a loyal people, was imperatively called upon to protect the community from the influence of disloyal clergymen.

situation that favored of revenge, which this proposition evidently indicated—Now, in the last days of the rebellion, it was utterly useless to hinder them from preaching disloyalty. There was no longer any danger of that. They dare not do it. He deprecated incorporating in the Constitution a provision that would mar and disgrace it.

Mr. Switzer said that, in the discussion of so important a question as the elective franchise, he felt greatly embarrassed by the ten minute rule. Indeed he could not under that rule discuss the third section, but he could denounce it. This he intended to do. On a former occasion, when this question was first brought to the attention of the Convention, he had had the honor of submitting at length the views which he then and now entertained in regard to it. He arose now, not to recapitulate the arguments and documentary citations he then submitted to the Convention and the country, but, as the vote on the whole article was about being taken, in a summary manner to express his condemnation of the iniquity the Convention intended to perpetrate. Not so much to argue the question, as to express what, in his opinion, will in future be the judgment of the people on the labors of this body, by those who are to come after us. He could not regard this article on the disfranchisement of rebels, as it now stands enrolled as anything else than a conspiracy against the peace, population, and property of the State. Entertaining this conviction, he thus denounced it. If it be adopted, it will be to this Convention the seal of legislative infamy; an act that will deserve, as he doubted not it would receive, the reprobation of posterity; nor did he believe we would have to wait for this judgment upon posterity. Pass it, and instead of our being honored by the plaudits and approval of our honest and loyal constituency, we will merit their execrations. He could not vote for the amendment of the gentleman from Davis (Mr. Folmsbee), nor for the third section. They are unprecedented in history, and are based upon a spirit of vengeance and in passion. No historian in that body could point in all the rebellions of the past, in any country of the world, to such iniquitous legislation as this.

We are wiser, holier, more loyal than our ancestors—more loyal than the men, who, fresh from the battle-field of the Revolution, met in Philadelphia, in the Federal Convention of 1787, and there laid broad and deep the foundations of this beautiful framework of government. Notwithstanding the great temptation to excesses in that direction, growing out of the perfidy and treason of the Tories, they were not disgraced by our forefathers, but were permitted to vote, hold office, preach and solemnize marriages. Who ever charged the members of that Convention of being Tory sympathizers? Yet it is proposed by the Convention of Missouri that every man, who in 1861, or at any time, was enlisted in obedience to the principles of government, the nature of the issues at stake, or never be allowed to reënter the State, or become loyal, but shall be forever and ignominiously from the polls of this exorable third section. This is not only a government of the people, but a free government, in which a free people govern themselves through the ballot box. This sweeping act of disfranchisement is in violation of this great principle. It outrages the public faith of both State and nation. It is unexampled in history. For these reasons he denounced it as execrable as monstrous, as a dire conspiracy against the repose of the State and the prosperity and well being of the people.

Mr. Strong said his colleague (Mr. Drake) was mistaken as to the principle on which this section can be maintained. It is on the principle that every State has the inalienable right of self-protection. It has the undoubted right to require that those who occupy positions of influence should prove by their oath, or otherwise, that they have not been in sympathy with the rebels in their efforts to break up this Government. It has the right to say that rebel sympathizers should not be the instructors of the children of the State, either in the school or the churches. While the business of the preachers might in no sense be private business, it had an important bearing upon the interests of the public. They moulded public opinion, and no class of citizens had done more to stimulate and encourage this rebellion than rebel sympathizing preachers.

Mr. Maek said, if the purpose of this amendment was to provide that a man should not preach or should not preach in rebellion, without taking an oath, he was opposed to it. It was establishing an inquisition. If we intended to cut off these men from preaching and lecturing, he would regard it as a gag law, which he would not go for.

Mr. Clover said he would prohibit teaching treason. But to speak on the hustings or preach from the pulpit was not treason. If members intended to disqualify teachers, they should then go to the mechanic, the merchant, the editors of newspapers, and brokers. They were as much teachers of the public mind as the teachers of schools were. There was no more reason for requiring a preacher to take an oath than any one of these classes. He would require the oath from no one who was not dependent upon the laws for his occupation. He advised members to fix upon the 4th of July, and have all the people to take this oath, and then expatriate all those who did not. They would then have a loyal country.

Mr. Folmsbee moved a call of the house, which was sustained. Thirty-three members responded to the call of their names, and proceedings under the call were suspended.

The question before the Convention was the amendment of Mr. Folmsbee, requiring clergymen and religious teachers to take the oath required of voters before practicing their calling.

Mr. Holford called for the yeas and noes on the motion, and being taken they were—

Ayes—Messrs. Adams, Bonham, Bance, Childress, Davis of Nodaway, Dodson, Ellis, Esther, Evans, Folms-

bee, Gilbert of Lawrence, Holcomb, Hildsworth, Holford, Hume, Leonard, Rankin, Rohrer, Smith of Mercer, Smith of Worth, Strong, Sutton, Weather, Williams of Caldwell, and Williams of Scotland—25.

Noes—Messrs. Barr, Drake, Fulkerson, Gamble, Hendersson, King, Linton, McPherson, Swearingen, and Switzer—10.

So the amendment was agreed to. This Constitution will be submitted to vote and as it contains much that is otherwise obnoxious, it may yet be defeated.

## The Clergy and Politics.

Under this caption, we find a remarkably able speech delivered in Greensburg, Pa., by Rev. Wm. M. Michael, a member of the Presbytery of Clarion. It is a fearful indictment against the political preaching, so common during the past four years. We presume Mr. Michael has had abundant proof of all the charges preferred against these political preachers, belonging as he does, to a Synod which has not been behind the most fanatical in its fanaticism.

The speech is one of great length, and we have room for only a few short extracts. The speaker charges first, that the clergy have not only inculcated politics, but false doctrine in regard to civil government. That in attempting to present the Bible doctrine of the relation which Christians as such, sustain to civil government, they go much further than did Christ and His apostles. He says:

The clergy demand of the Christian much more than simple subjection to the "higher powers." They require him to uphold the civil powers actively and energetically. They require him to fight for the "powers that be," thus requiring the Christian to render to the State this active and warlike service, they simply abandon the platform of the Bible, and place themselves on the platform of the world. They leave Christ; that is, they repudiate his teachings, spurn his example and renounce his spirit; and they follow the maxims, example and spirit, of the world that "lieth in wickedness."—Christ said, "My kingdom is not of this world." The clergy virtually contradict him, as much of their teaching, spirit, and example, implies that the Church and the world are identical. Christ said, "If my kingdom were of this world, then would my servants fight." The clergy say, "His servants shall fight." Christ said, "Put up the sword." The clergy say, "Unsheath the sword."—Christ said, "They that take the sword shall perish with the sword." The clergy virtually say, that they who take the sword shall be immortal; or, dying in battle, their deeds shall live in history, and their souls shall receive the high rewards of "Christian Patriotism."—Christ said, "Blessed are the peace makers; for they shall be called the children of God." The clergy virtually say, "Heed are the war makers; for they shall be called great patriots, and they shall divide the spoil." In all ages the pious and humane have mourned over the vast and useless waste, the carnage, the demoralization, the licentiousness, the cruelties, the horrors, the utter madness and futility of war. The modern clergy are for war; the clergy approve the shedding of the sword. They arouse the war spirit. They fiercely denounce the enemy. They run hither and thither wildly, like Peter the hermit, and preach a crusade for the accomplishment of most visionary and fanatical objects. They cry furiously, "down with slavery!" They point wildly to a phantom—something as unreal and delusive as a mock sun—and exclaim, "Save the life of the nation!" Under the influence of an insane passion, they madly and incoherently cry, "Let the people die, but let the nation live!" They call for fighting men. They urge thoughtless youth to rush forth upon destruction. They pronounce eulogies over dead heroes; and they help to crown the living. Above all others, they glorify THE MAN who controls the marching of death, and who, by a touch of the hand, can deluge the earth with blood, and write a million hearts with agony.

After charging the clergy with being intensely partisan in their political views, he intimates that they have had an eye to the main chance:

"Veilily, they have their reward." Those who have been able to lead the multitude in a career of fanaticism, are regarded as demi-gods, and are enabled to live like princes; while those who merely conform to the popular frenzy, lose in character and influence, and go in nothing. I do not wish unjustly to impute the motives of men. But I know enough to feel myself perfectly justified in asserting that many clergymen, even among the more humble and honest have had, while making a proper show of loyalty, a nice regard to their personal interests. Like the cunning pharisee, they noted the wind and the current, and were careful to be found on the winning side. Observing how the "crowd" ran and shouted, they wisely followed, and shouted too. They saw that crafty politicians, taking advantage of circumstances, secured much, and very much money; they recollected that it should no longer be said, that "the children of this world are in their generation wiser than the children of light;" and, accordingly, they adopted and pursued a course which would most certainly "conserve" their popularity and their salaries. The children of light are in this generation as wise as the children of the world.

The speaker next gives an analysis of the paper on the state of the country, adopted by the last General Assembly; clearly showing that it is nothing but a political document. He then charges them with fanaticism, thus:

I charge that the clergy are under the influence of fanaticism. The clergy may regard this charge as very fanciful

and absurd; and they may treat it with levity, perhaps with great contempt. Let them not smile. Let them not mock. Let them not refuse to listen. With the deepest seriousness, and the profoundest conviction that I utter truth, I prefer the charge against them. What are the elements of fanaticism? Let us see, and let us see whether these elements have not, at this moment, a great and striking development in the sentiments, words, and actions, of the American clergy.

Presumption is an element of fanaticism. The fanatic presumes to know the mind of God. He presumes to be acquainted with the counsel of Heaven. He presumes to execute the divine purpose. The clergy, without the slightest appearance of hesitation, announce that slavery is the great sin which cried to Heaven for vengeance, and brought the sword upon the country. They announce that God has determined to destroy slavery. And they announce, with all the assurance of infallibility, that, unless the people abandon slavery, God will abandon them. How have the clergy learned these momentous and wonderful things? Has a prophet risen in the land? Has the Almighty spoken to some favored one by dreams and visions, or by Uriah and Thummim? Who is he? Where is he? Is he in the desert? Is he hid in a secret cavern? Is he clothed with camel's hair? Does he subsist upon locusts and wild honey? Who has seen him? Who has heard him? Or, has an angel descended from heaven and cried, with a loud voice, "Woe! woe! woe! to the land, because of slavery?" Who heard the sound of his wings as he descended from the skies? Who saw the lightning of his countenance as he stood upon the earth? Who heard the thunder of his voice as he delivered his fearful message? There is no prophet or angel visitor. There is no message from Heaven. The fancy and presumption of men have supplied all that is claimed, and published to the world, as the mind and purpose of God. But the clergy undertake to execute, as well as to know, the divine purpose. They sit upon the throne of judgment, and denounce slavery as a monstrous iniquity,—as accursed of God and doomed to extinction. In the name of God and Liberty, they make war upon the great iniquity, which fills earth and Heaven with a righteous indignation. They ask God to be in haste.—Nay, they refuse to await his time; they anticipate His purpose and His work. In their holy rage, and irrepressible haste, they seize the sword of the Almighty, or attempt to seize it, and go forth to cut down the great iniquity, and destroy it forever. All this is sheer presumption. May the Church do all that God does? If God executes wrath upon wicked nations, or destroys iniquity by the sword, may the Church do the same? If God uses war to effect moral reform in the world, may the Church deliberately choose war to accomplish its legitimate purposes? If God uses famine to punish the wicked, or to correct evil, will the Church do the same? If God uses pestilence to accomplish His purposes, may the Church deliberately scatter disease and death among the people, in order to punish or reform the world? Let Christians speak. Let reasonable men answer. \* \* \*

Anti slavery fanaticism is malignant and ferocious. Many years ago, it denounced the Federal Constitution as a "covenant with hell and an agreement with death," because it recognized and protected slave property. Many years ago, it denounced the flag of our country as a "flaunting lie," because it represented and protected slave-holding States. Many years ago, men prayed for the dissolution of the Union, because they supposed that the Union was the preservative of Slavery. Many years ago, men said, "We were a war of extermination against slave-holders." What do we see now, even among the clergy? We see a malignant, ferocious, cruel spirit. The Abolition clergy hate Slavery, hate slave-holders, and hate and abuse all men who oppose their mad and destructive schemes. A preacher in New York, "I thank God for the war." He meant to say that the war would destroy Slavery. Another preacher said in the same place, "I thank God for the Bull Run defeat." He meant to say that, if the Federal army had been successful in the battle, the South would have submitted, and Slavery would have been saved. One preacher said, "We want Generals and soldiers who delight to swim in blood." A preacher, closing a sermon on the war, and speaking of the Secessionists, exclaimed, "Kill the devils! kill the devils!" Another preacher declared, "The devil will never have his rights, until he has the exquisite pleasure of roasting the leaders [of the rebellion] 'in hell!'" An ecclesiastical body declares, at all east, and at all hazards, the rebellion must be crushed." Another ecclesiastical body declares, "God has called us to rid the land of Slavery, and woe to the man who withholds his sword from blood!" \* \* \*

Indeed, the fanatic would degrade and dishonor the whole white race in order to effect his purpose. Nay, he would degrade and dishonor himself. As he cannot raise the negro to an equality with himself as he now stands, he would reduce himself to an equality with the negro. He labors long and hard to sink himself to the lowest depths of humanity, that the negro may seem to be exalted. He would mingle his blood with the blood of the African. He would take and wear somewhat of the dark hues of the African. Doubtless he covets a portion of all other African qualities. And, yet he affects to regard the improvement of his race! He exalts, he blesses himself, and congratulates posterity, in view of the redeeming and elevating power of "miscegenation!"

Another fearful charge he makes, is the impiety of the prayers which are offered up to God by those political preachers:

Even the prayers of the clergy display shocking presumption and impiety. The clergy come to God, and pour out before him their political dogmas, their passions, their prejudices, their sectional animosity, their abolition hate. They tell God

about their good government, and their "good President," and their "holy cause." They tell him about the oppressors, the robbers, the murderers of the South. They tell him, and assure him, that the withdrawal of the Southern States from the Federal Union, is a "most causeless, wicked and atrocious rebellion." They tell him, and assure him, that "secession" is not only rebellion against the "best government on earth," but rebellion against the "government of the universe. Assuming that the Almighty is convinced—that he has been persuaded to choose their side—that his wrath is awakened, the fanatics ask him to confound the counsels of their enemies, to waste their substance and life with fire and sword, to overthrow their power, to defeat and scatter their armies, to exterminate the white race, or bring it down to a state of everlasting humiliation and shame! And these ebullitions of partisanship, pride, arrogance, presumption and hate, they call prayer! They ask; and they anticipate a speedy response. They listen, to hear the thunder of Almighty wrath. They look to see the lightnings of vengeance flash across the darkening sky. They look and they listen; and they wonder that God does not open the heavens and pour his fury upon the South, as he once rained fire and brimstone on Sodom and Gomorrah."

## For the Children.

### The Dying Brother.

One evening as he lay quietly with closed eyes, and appeared to sleep, his sister sat down by his side, thinking over the past, and arming herself for the future. All her disappointed hopes concerning him lay withered before her, and as she regarded them, a heavy sigh escaped her.

"Is that you, Lucy?" asked Arthur. She started up and went to him.

"I thought you were asleep, dear," said she.

"No, I was looking at you. I was thinking how anxious you have been, ever since I can remember, first, to have me good; then to see me wise. And now you need not feel grieved that I have not had the education you meant I should have. For I am going to a far better school than even you ever asked for me. Christ, himself, will teach me. I shall learn of angels, and of apostles, and of those great and good men who are now saints in heaven. And I want you to know, because it will comfort you when I am gone, that you showed me the way there. You went first and I followed. I did not think so very much of what my father and mother said. I thought they were old, and tired of life, and liked religion because it fell in with their matured tastes. But I could not think that of you. I knew, when you urged me to go to Christ, that He must be a friend for the young too."

"I want to talk any more now, dear Arthur," said Lucy, gently.

"No; it does no good. I want to hear you say that you are glad for me that I am going away from this world. And, Lucy, take care of poor mother! comfort her when I am gone. And, Lucy too, I think a great deal of her, which I would tell you if I were not so weak. You must lead them all to Jesus. Mother will help you."

"I'm afraid to let you talk any more, dear Arthur," said Lucy; "I love to hear you; but I know it tires you."

"No, it does me good. I want to say one thing more, because it may help to comfort you when I am gone. And I may not have another time so good as this." He rested a few minutes in silence, then said: "I have been thinking of that day we went to the top of Mount Prospect, in 11—, together. You know I went first, and how tired I was—the sun was so hot and the hills so steep. While I was going up, I kept pitying you, who were so far behind, to think you had to climb all the hard, rough path, in the heat and over the stones. But when I got to the top and sat down there, and saw the beautiful view, that paid for all the trouble, then I left off feeling anxious about you. I said to myself: 'She'll soon be here; it isn't far; and she'll forget her fatigue when she sees what I see.'"

He paused again to rest. Lucy fanned him gently, and moistened his lips. After a time he began again:

"Just so it seems to me, when I look back now from the place I'm in. I should feel sorry—yes, I should be distressed to see you climbing up, and getting hurt in the rough places, and faint in the heat; but I look down, and it's only a little way; you're almost here; and when you get here, you won't even remember how you got here; you'll have enough to do in looking at the beautiful view. You'll think you were only a minute in coming; you'll forget how hard work it was toiling up. Have I made it plain? Do you understand? For I am almost there; I shan't be able to say much more." He fell back, exhausted, upon his pillows.

Lucy went quickly out and called her mother. Arthur had fainted; it was long before they could restore him. When at last he opened his eyes, he smiled upon them and said: "I thought I was almost there!"

These were his last dying thoughts; he was never again able to converse, save in whispered sentences. Growing weaker every day, and not inclining to talk, he lay quietly listening to hymns and Bible words; sometimes making a single, childlike remark about going to Christ's school; and then relapsing into silence again. Poor Lucy, gentle, thoughtful now, hung over him day and day, secretly reproaching herself and bewailing her indifferency; lured by many a loving word and smile from the happy, dying boy.

At last, with a hand of his beloved Lucy in one of his, and that of Mary in the other, Arthur entered fearlessly into the valley of the shadow of death; and they who had known his life, doubted not that when the sisterly grasp was detached from his, angels came and led him into their places, and guided him onward to a better country, and into the enjoyment of eternal felicity.